

# CHRISTIAN CHRONICLE.

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FOR THE CHRONICLE.

## *"The Love of the Father."*

"The condescension of the Son, and stupidity of sinners," said a devout man, "will always remain a wonder to me."

Who, that seriously contemplates the character and attributes of God, the office and sufferings of the Saviour, and the lethargy of the sinner, can cease to wonder.

Man came from the hand of his God, bearing the sublime impress of holiness on his nature. His erect and beautiful form, his intelligent mind, and his freedom of action, conspicuously distinguished him from all other created things in this lower world. Placed in a garden of pleasure, surrounded by every thing that could delight, the Almighty crowned him sovereign of this world. To add yet to his felicity He gave him a companion, and linked them together with the silken chain of social affection and love.

When thus situated it became necessary as he was a subject and to test his agency, to prescribe rules for his conduct. The most awful curse was denounced against his disobedience; whilst the richest of Heavens, were offered as inducements to uprightness. Yet at the base suggestion of an evil spirit, in open violation of the just and holy law of his God, he stepped on forbidden ground, transgressed the command, and challenged the displeasure of Jehovah. The vengeance of

justice awoke. The dignity of God presided. Expelled from the garden, striped of his innocence, the sentence pressed him to the earth, and doomed him to water it with his tears. Yesterday he stood high in the favor of Heaven. To day an out cast, wandering and forlorn.

In this wilderness state, when the gloom of mental darkness brooded over the world—when the groan of misery echoed around creation—when his way "was a waste howling wilderness," and all hope of happiness was lost, compassion glowed in the bosom of God, mercy arrested the sword of sweeping justice, wisdom devised, and divine benevolence and power carried into execution a plan of redemption. Scarce had the heaven provoking transgressor heard the sentence, "dust thou art and unto dust shalt thou return," when from the elevated abode of God, the glad news announced, that mercy had interceded for him. Where but in the benevolence of Deity can such love as this be found?—Man ought to admire and worship—Angels do wonder and adore.

The Father had thoughts of mercy. But in the wise constitution of heaven, blood was required to atone for sin. Infinite law was violated.—Hence none but an infinite character could pay the penalty.

A council was held in heaven. The singing myriads of the

upper world gathered around the Almighty's throne. A proclamation was issued by him that sat thereon, for one that was able to loose the seal of the book, which contained the only terms of the ransom of man.— If ever the inhabitants of glory wept; if ever a seraph dropped a tear, this was the time. The song of heaven ceased. Angels laid aside their golden lyres.— The sweeping strains of celestial music were hushed—and for half an hour a profound and awful silence pervaded the domain of God. No one was found worthy to touch the book and loose the seal thereof. At length the *Lion* of the tribe of Judah, the root and offspring of David, (well knowing the pain he must endure, and the degradation to which he must submit,) appeared and with the meekness of a lamb, and the majesty of a God, approached the bar, touched the volume, the seals burst, it was opened. *Man was redeemed.* Silence was broke, and in an instant deep toned melodies resounded through the dome of heaven.

The Son of God condescended to leave all the happiness and glory of the realms of bliss, to perform the great mission of his Father. Although perfect and innocent, his life was a scene of reproach and sorrow. "Never was he known to laugh, but often to weep," says a Roman manuscript. Buffeted and persecuted he offered violence to no man—disowned by his own people, and altho' he made

the world, in it, he said, he had no where to lay his head. His doctrines carry evidence of their *divinity*. He was a friend without disguise, and wept over the grave of Lazures. It was his great errand to do good, and he never varied from his purpose. Betrayed by his servant, who He had honoured as a confident—he was delivered into the hands of his inveterate & bloody enemies. He was insulted by the rabble, smitten by the mob, and spit upon by soldiers. He was arrested without the authority of law, draged before a wicked tribunal and denied the privilege of a trial, a privilege always granted to the foulest offender and assassin.— Condemned to die a death to which none but the blackest felons were doomed. Sentence was passed upon him by a judge who knew and owned his innocence, but yielded to the impetuous demands of an infuriated multitude, and consigned to infamous and cruel tortures, the *Prince of Peace*. To add to the anguish of His bleeding heart, in His last hours, He was forsaken by his followers, and with an oath denied by one, who just before had sworn fidelity to him.

Thus forsaken by his friends and encompassed by his enemies, the *suffering Son of God* was led away to Calvary, and compelled to bear his own cross up the heavy hill. At length they reached the destined spot, with His hands and His feet transpierced to the wood, the



cross was erected. That malignant detraction might reach its extreme, He was lifted up between malefactors. Human depravity and hellish envy united their dreadful efforts to insult the expiring sufferer, and add agony to torture. The ninth hour arrived which terminated their power to inflict. The spirits of night encompassed Him, the God-head forsook Him, He heaved a dreadful groan and died. Darkness spread her pavilion over the heavens, the sun refused to look on his Makers suffering. His dying spasm convulsed the earth, and it trembled like a pendulum ball. The shattered temple, flying rocks, and staggering mountains condemned the tormentors. The bursting tombs gave testimony to the divinity of the *sufferer*, and the rising dead proclaimed the *God*.

"No man hath greater love than to lay down his life for his friend." Behold! the *Saviour* gave himself to an infamous death for his enemies, and with his expiring breath, prayed forgiveness for those who pierced Him. In view of the great benevolence of the Father, and the condescending kindness of the Son, it is worse than stupidity for guilty man to withhold his love and admiration. It is the extreme of criminality and ingratitude.

When we contemplate man, an accountable being, and reflect that on the "day of dread decision and despair," his eternal all will depend on his com-

pliance in this world, with the terms of salvation offered by the Saviour, we are yet more astonished at his unconcern.—Careless and unmindful of his future destiny, he sports on the verge of the grave—he trifles with things solemn as death, important as *eternity*—his fancied security is that of the thoughtless sailor, sleeping on the mast, whilst the dark billows roll beneath. But he slumbers only to be aroused by the fatal plunge.

When we surround the bed of a dying friend, we are shocked at the distorted terror of his countenance—the wild and vacant glare of his fixed eye-ball chills the beholder. The deep and convulsive groan pierces our souls, our tottering limbs hardly will sustain, while we wipe from his brow the dew of death; and when his heart strings burst, we are grieved almost to distraction. The worth of the soul rises to view, and we tremble at the near prospect of futurity. The funeral rites are performed, and soon the clouds of sorrow are blown away—and we are as little disturbed by the tremendous realities of eternity, as is the dust of our departed friend, by the chill breeze that passes over his grave.

If heavenly love and condescension, and our own great interest, will not break the chain of stupidity. When God shall swear to be avenged of sin, our slumbers will be broken by *justice and judgment*.—N—N.

BY HIS EXCELLENCY

**JONAS GALUSHA, Esq.**

*Governor, Captain-General &  
Commander in Chief in and  
over the state of Vermont,*

**A PROCLAMATION.**

WHEN we duly consider the being and perfections, the works and ways of the great Author, Sustainer, and Ruler of the Universe, we cannot be insensible of our dependance on Him for life, hope, and happiness; neither can we in the exercise of our rational powers, be unconscious of our responsibility to this Supreme Legistor. His beneficence, manifested in capacitating us for intellectual, social, and eternal enjoyments, demands our warmest and unabating affections, our constant and unreserved obedience.—But a retrospection of our lives, & an examination of our hearts, must evince our neglect of duty, want of conformity, and commission of transgression. Having thus unrighteously offended the dread Majesty of Heaven; reason, as well as revelation, dictate the propriety of humbly acknowledging our sins, ardently imploring the forbearance of that God, who heareth prayer and pardoneth iniquity. That we may be united in such an important and universally incumbent duty, it is requisite that a suitable time be previously designated for that purpose: And as our hopes of future blessings are still suspended on the same injured, yet gracious Sovereign, that season

of the year, which renews a sense of our dependance on Him for seed-time and harvest, food and raiment, has been deemed the most appropriate:

I HAVE, therefore, thought fit to appoint, and with the advice of the Council, I do hereby appoint, **WEDNESDAY, the FIFTEENTH DAY of APRIL** next, *to be observed as a day of public FASTING, HUMILIATION & PRAYER,* throughout this state.

AND I do hereby unfeignedly solicit all Ministers of the Gospel, with their respective congregations, to convene at their frequented places of public worship, on the above named day, then and there, with one accord, devoutly to offer, confession & supplication, adoration and praise, to that Divine Being, whose power upholds, whose arm defends, and whose bounty crowns our unprofitable lives. Deeply sensible of the turpitude of our hearts, our awful departure from the path of rectitude, our want of love, devotion, and obedience to God, our disregard of His glory, contempt of His authority, and abuse of His goodness, it behoveth us to approach His mercy-seat, with true contrition and self abasement, to acknowledge our extreme unworthiness, our numerous and repeated offences, and beseech Him not to deal with us according to the demerit of our crimes, but according to the riches of His grace, and the righteousness of His Son.



WHILE, in the prevailing parallel blessings. That the name of the adorable Saviour, Almighty would interpose, and we supplicate the forgiveness of our sins, may we realize that not suffer our restless savage only such as both confess and neighbours, who threaten our forsake, find mercy. Under peace, to injure themselves or this impression, may we unanimously adopt the language of us ; but that He would calm the Prophet ; "turn thou us to their turbulent spirits, & cause to thee, O ! Lord, and we shall them to abandon their ferocious be turned." Therefore relying habits, and embrace the blessings upon the precious assurance of precepts of the religion of the Saviour.

His word, that He is more ready to give the holy spirit to them that ask it, than earthly parents are to give good gifts to their children, let us strive, by divine assistance to withdraw from our evil paths, and seek the favour of God, which is life ; and His loving kindness, which is better than life.

WHILE our individual cases engage a suitable degree of our attention, may a deep solicitation for the welfare of our state and nation, prompt us to entreat Him, who has all hearts in his hand, to suppress those prevailing vices, which have contaminated our land, provoked His righteous indignation, caused the horrors of war, with a host of concomitant evils, heretofore, to assail us, and which, altho' the present season for repose and repentance is granted, still render us obnoxious to the vengeance of Heaven, and threaten the prosperity and happiness of future generations.

MAY a timely and efficient reformation, avert deserved judgments, and secure, to a favoured yet, hitherto, ungrateful people, the long continuance of un-

WHILE spreading our supplication before the throne of grace, let us beseech the Lord to revive pure & undefiled religion among us ; cause His name to be hallowed, His rights regarded, and His will obeyed ; that He would cause science more fully to unfold to us, her treasures ; that He would impart wisdom and grace to all engaged in the education of youths ; smile on all the lawful endeavours, of each of our citizens, to promote their own or the general good ; order times and seasons in much mercy, and cause agriculture, commerce and manufactures to flourish, mutually aid, and justly balance each other. That He would foster every political, literary, and religious institution, which conduces to His glory and our happiness. That He would encourage the hearts, & strengthen the hands of the Ministers of His word, and furnish them with every qualification requisite to the faithful discharge of their sacred duties. That He would aid and bless the President of the United States, and all in authority in the various

departments of the general and state governments; & preserve all our civil & religious rights, inviolate, to the latest age.

LET that charity which thus begins at home, enlarge its sphere, till it encompass the world of mankind; and teach us to pray that iniquity and its consequent misery every where cease; that the shackles of tyranny may fall from off the oppressed, ignorance be banished from the abodes of men, and the bloody rites of Idolitry abolished forever.

THAT the Redeemer may lift up the standard of His truth, in every heathen clime, and widely dispense His gifts of grace, with a liberal hand, till the prince of darkness be compelled to resign his earthly sceptre, and the world, with concordant voice, proclaim Immanuel King.

AND I do hereby recommend to the people of this state, to suspend all recreations and unnecessary labor on said day.

*Given under my hand, at Shaftsbury, this third day of March, in the year of our Lord Christ, one thousand eight hundred and eighteen, and of the Independence of the U. States, the forty-second.*

JONAS GALUSHA.

*By his Excellency's command,  
R. C. MALLARY, Sec'y.*

*Report of the London Baptist  
Missionary Society, 1817.*

CONTINUED.

*Translations.*—The length to which we have been obliged

to extend the former part of our Report, in order to give a condensed view of the various Missionary stations, will allow us but little room to notice the progress of the numerous Translations in which our brethren have now been so long engaged, and on which the Divine blessing has so evidently rested.

This, indeed, is the less necessary, as a full and interesting Memoir on this subject has been lately circulated among the friends of the Mission; which not only narrates the happy progress which has been made in this great and beneficent design, but affords a cheering prospect of the small expense at which, under the Divine blessing, it may be carried forward to completion. "Four thousand rupees," say they, "or 500*l* will secure a Version in almost any one of these languages, and an edition of 1000 copies; and were any friend either in his life time or by will to devote 500*l* to this purpose the effect of it might continue to operate from generation to generation, till time itself shall be no more." We trust, Christian Brethren, that this representation will not be made in vain. How can such a sum be better employed, than in furnishing a whole province with a perpetual antidote against the horrors of idolatry, and a permanent provision of the Bread of Life? An unknown friend has lately made a liberal proposal on this subject, which has been communicated to the pub-



lic through another channel ;\* the seven languages in which and we hope that many others the New Testament has been will unite for the glorious purpose of thus more widely diffusing the word of Salvation. printed, or is printing, at Serampore, on account of the Calcutta Auxiliary Bible Society, which will make the whole number forty-four.

The progress which has been made in the Translations, at the date of the Memoir already referred to, is as follows :

1. The whole Old and New Testament is translated, printed, and extensively circulated, in the languages of Bengal and Orissa ; the population of which two provinces, on a moderate estimate, amounts to *thirty millions*.

2. The New Testament is printed and circulating in five other languages ; the Sungskrit, Hindee, Mahratta, Punjabee, and Chinese. In the two former, one half of the Old Testament is printed also ; and in the remaining three, considerable progress has been made.

3. In the 17 languages which follow, a commencement has been made in printing the New Testament, though we are not enabled to state with precision how far each distinct translation has advanced. (Here follow the names.)

4. Preparations for translation and printing, in a greater or less degree of forwardness, are made in thirteen additional languages.

5. To these may be added

\*The proposal alluded to was made in the Baptist Magazine. An anonymous friend offered 10*l.* towards the sum of 500*l.* for translating the New Testament into one of the Eastern Tongues, and printing 1000 copies ; he did this in the hope that forty-nine other persons would follow his example. Several have done so.

Among those languages into which the whole New Testament has been printed, we mentioned the Chinese ; a tongue which has always been deemed peculiarly difficult to acquire, and which nothing probably but the love of Christ and of souls would have enabled men to conquer. Within a very few days, further intelligence has been received ; and we have now the pleasure to announce, that the whole Old Testament is completely translated ; and, after eleven years of vigorous & successful application, *three hundred millions* of our fellow immortals have a Version of the whole Word of God prepared in their own tongue, wherein they were born. *Not unto us O Lord, not unto us, but unto thy Name be all the glory !*

Doubts may possibly arise as to the competency of Missionaries to carry on Translations on so extensive a scale, and whether their Versions will be intelligible to the natives of the different provinces. On this head it would be easy to adduce the most ample testimonies, from high authority ; but as nothing is more satisfactory than experience, we will add, in this place, an anecdote from the journal of Mr. Thomson, which may give us a general

idea of the manner in which the New Testament is perused and understood by many who make no public profession of Christianity.

"Having been induced," says Mr. Thompson, "to visit an aged Gosae (a sect among the Hindoos,) residing in Patna, he made such serious, frequent, and apt allusions, in the course of conversation, to the words of Jesus Christ, to the Acts of the Apostles, and to the Epistles. as rejoiced my very heart; and convinced me, that, if he did not really believe in Christ, he had a good theoretical knowledge of Revelation, although he had never consulted a single Christian on the subject. I discovered, at length, that for 30 years, the old man had entertained doubts relative to the Hindoo System; and that, about 4 years ago, one of his numerous disciples brought him a copy of the Hindee New Testament, which I had given him. This book came most opportunely to his help. He received it as an invaluable prize, even as the gift of God, and was not satisfied till he had read it quite through; then, wishing to teach his disciples a more perfect way, he regularly read and discoursed from the words of Christ to from ten to seventy of them. Some of these, after a time, said to him, "Father, you wish to wean our minds from our Shasters: we cannot regard what you say, or we shall be turned out of our caste." Unhappily, this hint had some ef-

fect. I perceived he was loth to forego the world's applause, by resigning his Gosaeeship, and sitting as an humble disciple at the feet of Jesus; and was constrained to apply to him our Lord's expression, *How can ye believe, who receive honour one of another, and seek not the honour which cometh from God only?"*

It will not escape observation, that though the reluctance discovered by this man to act upon the self-denying principles of the Gospel is deeply to be regretted, yet that this circumstance itself leaves his testimony to the intelligibleness of the translation free from all suspicion of partiality.

On engaging a Pundit in one of these cognate languages, after having examined and ascertained his qualifications, we give him an approved Version of the Scriptures in a language with which he is well acquainted; for most of the Pundits we employ, while good Sungskrit Scholars, are also acquainted with at least one or two of the cognate languages of India, besides their own vernacular tongue, and some of them with three or four. Then placing him among two or three other Pundits who have been for years employed with us, we direct him to express the ideas which he finds there, in his own vernacular idiom, with the utmost care and exactness, and to ask questions wherever he finds it necessary. Meantime, the grammatical terminations,



and the peculiarities of the language are acquired, possibly by the time when he has finished the first Gospel. The work of revision is then begun with the Pundit. This at first proceeds exceedingly slow, as nothing is suffered to go to press till fully understood and approved; and in some instances, the alterations made are so numerous, as to leave little of the first copy standing. This revision is, however, of the highest value; as the discussions which it originates, both lay open the language to us and the sense of the Original to the Pundit. As we advance, we proceed with increased ease and pleasure; and seldom go through the fourth Gospel, without feeling ourselves on firm ground relative to the faithfulness and accuracy of the Version. Thus a first Version of the New Testament is produced, not inferior in accuracy, and far superior in point of style and idiom, to the first Version of the Bengalee New Testament, the product of seven years' severe labour and study. The Old Testament becomes still more easy; and the knowledge and experience acquired in bringing the first edition of the Scriptures thro' the press, form no contemptible preparation for the revision of a second edition of the New Testament.

The printing of these Versions is highly important; as, for want of the means to print them, Versions have often lain almost useless, and in some instances may have been lost.

In this part of the work we have been favoured with such assistance, that we have types ready for printing in almost every one of these languages.—Some of them have a peculiar character of their own, as the Orissa, the Kashmeer, the Wuch, the Guzuratee, &c. In the greater part of them, however, the Deva-nagree is familiar to most of those who can read; and, as this alphabet is perfectly complete, while some of the local alphabets are greatly deficient, it seems desirable to extend the Deva-nagree as widely as possible. It would indeed, greatly facilitate the progress of knowledge, if it could have that extension given it in India, which the Roman Alphabet has obtained in Europe. This we wish, if possible, to promote; and hence, though we have cast several founts of types in the local characters, for the use of those who now read these alone; yet, as many prefer the Nagree, it is our design ultimately to publish an edition of the most of these in the Nagree Character.

That the labour is not lost which is thus employed in giving the Scriptures in a language, though spoken by not more than two millions of people, as is probably the case with some of these, must be obvious to all who are acquainted with the state of things in the British Isles.

The value of this has been demonstrated in Wales, where the Word of God, being trans-

lated into the vernacular language of that small principality, has, age after age, brought forth fruit in the most abundant manner; this, however, it could scarcely have done in the same degree, had the Welsh been left to derive all their knowledge of the Scriptures from the English Language, although it is the language of their nearest neighbours, and spoken, in a certain degree among themselves. The importance of this will further appear, if we on the other hand, consider the state of things in Ireland, in the vernacular language of which, the Scriptures, if wholly translated and printed, have never yet been circulated to any extent; and, to this very day, we find the inhabitants, under a splendid and numerous Protestant Establishment which conducts worship in the English Language almost as ignorant of the Scriptures as the Hindoos themselves. The expense and labour which have been so commendably applied within these few years past to the completion of a Gaelic Version of the Scriptures, though that language is far less extensive than any of the Indian Languages, serve further to shew the value of the object before us.

The importance of thus preparing Versions of the Scriptures in all these languages, if possible, will further appear, if we consider the ease with which the Gospel may be introduced by any Missionary into one of these provinces, when this is

once effected. A Missionary who may in some future period, wish to carry the Gospel thither, may not possess that turn of mind which would enable him to sit down with delight in so arduous a work as the translation of the Scriptures: he may not possess that knowledge of the originals, which such a work requires; or he may not have a press at hand to print the Scriptures when translated, or funds to meet the expense: but, devoid of all these, with the Scriptures in his hand already translated, he can begin proclaiming the glad tidings of mercy to perishing sinners: yea, the very perusal of the Scriptures, with care and diligence will be to him both grammar and dictionary, in the acquisition of language.

Nor, when the Scriptures are thus translated will an European Missionary be in every instance, requisite for the purpose of introducing the Gospel into these provinces. A Brother born and raised up in India, or even a Hindoo Convert, though incapable of translating the Scriptures, may acquire a local character, if different from his own, go among his bordering neighbours, and quickly attain a language so nearly allied to his own. Thus several of our brethren born at Bengal, are now employed in Hindostan: & not only have Brethren Kerr, Thompson, and Peter, natives of Calcutta, carried the Gospel into various parts of India; but our brother Krishnoodas, whose memory is precious among us,



took the Orissa New Testament, generation to generation till time went into that country, learned itself shall be no more. Were the language, and laboured there we to include the whole Scriptures in one of these languages, with Brother Peter, till arrested in his career, by that sickness, which at length conducted him to his Father's house above. the expense could be ascertained with equal ease. The Old Testament is to the New as seven to twenty-five; that is, it contains more than thrice, but less than four times the quantity of the new. Two thousand pounds therefore, would defray the expense of translating the whole of the Sacred Oracles in almost any one of the cognate languages, and of printing a first edition of a thousand copies.

The expense of giving a Version in each of these languages is also far from being great.—

Our experience in the work of translating and printing enables us, at this time, to judge pretty correctly respecting the expense of one of these Versions: and we think, that in general, now types are prepared, and all things are ready for the work, the expense of Pundit's wages for translating the New Testament, and bringing through the press & that of printing a thousand copies including types, paper, &c. will be little more than four thousand rupees, or five hundred pounds; which sum, we think, will both secure a Version in almost any one of these languages, and an edition of a thousand copies; a number sufficient to convey the knowledge of the Gospel into any one of these provinces, as well as to secure the translation against being lost. A second edition of three or four thousand copies will, of course come to about a rupee each copy. Thus, then, five hundred pounds will almost secure the Gospel's being given to any one of the provinces of India; and were any friend, in his life time or in his will, to devote five hundred pounds to this purpose, the effect of it might continue operating from

It is from a view of these circumstances, that we have been induced to improve to the utmost those advantages which we possess for carrying forward the work. It is true that at the date of this Memoir, we had not begun the translation of the Scriptures in eight or nine of these languages: as the Southern Sindh, the Kutch, the Marawar, the Malwa, the Magudha, the North Khoshala, and the Mithalee. But whoever will refer to the Specimens of the Lord's Prayer in these, and reflect on the ease with which they can be added to the rest, will not wonder, if we candidly acknowledge, that, should Divine Providence spare our lives, and continue to us the advantages now enjoyed, it is not our intention to stop till every province & district throughout India shall have the Word of God in its own vernacular tongue. For granting, that to acquire the remaining tenth of

the words in these dialects may be difficult to persons advanced in years, it will appear evident to those who duly reflect on the subject, that it will be still more difficult to others hereafter, who may be totally new to the work, to acquire, through the medium of the Sungskrit and the chief collateral tongues, an accurate knowledge of the other nineteenthths of the words in these languages, together with that experience in the work of translation which can only result from many years, acquaintance therewith. Convinced, therefore, that, at our time of life, we cannot serve our generation more effectually in any other way, it is our determination, as far as the Lord shall enable us, to devote the remainder of our days to labouring therein ourselves, and to the training of others to the work, who may carry it forward when we are laid in the grave.

*Revival in Holles, N. H. communicated by the Rev. R. Hall, to the editor of the Boston Recorder.*

Dear Sir—Having just returned from Holles, I wish to give the numerous readers of your useful publication, a concise account of the revival of religion in that town. During the spring and summer, it was almost entirely confined to one small neighborhood. Ten or fifteen persons had become hopeful subjects of regenerating grace—when this work of the Lord seemed to become station-

ary. A fast was appointed by the church, which was generally observed by the people of Holles, as a day of humiliation and prayer, for a general revival of God's work among that people. The work rapidly increased, and spread in every direction. Hitherto, daring and blasphemous opposition had been manifested by many of the enemies of the cross, and means were used to divert the attention of the people from religious subjects. But, suddenly, He who is *stronger than a man armed put to flight the army of the aliens*, by convincing some of their leaders of sin; of righteousness, and of judgement, and bringing them to bow to the mild sceptre of Emanuel. The work now progresses, with little open opposition, and is extended into every part of the town. Some are rejoicing; others are mourning; some are filled *with joy unspeakable, and full of glory*, others are bowed down with unutterable distress! and all appear solemnly interested in the scenes which they are daily witnessing. In attending three religious meetings, I saw very little excitement of the passions, but noticed a general solemnity, and, on many countenances the well known features of heartfelt solicitude.

Since the commencement of this revival, about fifteen persons have been received into the church under the pastoral care of the Rev. Eli Smith. Yesterday, more than forty others appeared before the same church



When a written account of their religious experience, and of the grounds of their hope in the pardoning mercy of God, was publicly read, and they were propounded for admission into the church. Besides these, there are probably between twenty and thirty others who give credible evidence, of piety; making the whole number of hopeful subjects in this work of God, about eighty.

It is a fact worthy of the most serious consideration, that the written narratives above mentioned, while they exhibited an interesting variety in relation to the means and progress of conviction, all harmonized in the result—producing a cordial acknowledgment of the truth of those doctrines, which are known by the name of “doctrines of the reformation” such as the entire corruption of human nature; regeneration by the Holy Spirit; salvation by grace; and their kindred truths. When religious experience harmonizes with revelation, there is a reciprocal confirmation, on the one hand, of the truth and importance of its doctrines, and on the other, of the reality and genuineness of that Christian experience. May such revivals of religion be multiplied and extended, till every nation, and tribe of Adam shall see the salvation of God. **R. HALL.**

*New-Ipswich Jan. 9, 1818.*

*Extract of another letter, respecting the revival at Fell's Point, Md. noted in our last.*

Astonishing revelations of power are made known here: 74 were added last Sabbath to Fell's Point Church. The work progresses gloriously; every night the church is opened (except Saturday) and filled.—

We commenced a fast on Friday last, at Light-street, which is to be continued weekly, and a prayer-meeting held alternately at Light-street, Old-town and Entaw Churches. On the same day brother Davis held his fast, Messrs. Richards, Hearly and Reis,\* attended; Mr. R. entered into the exercises, and prayed publicly for the congregation, much to the satisfaction of the pastor and people. The meeting was resumed in the evening with redoubled vigor.—The power of God was eminently present, because the people were mighty in prayer & faith.—The Sabbath was a great day through the city, among our congregations.

I worshiped at Entaw in the morning, where I heard Doctor Jennings, who preached to us a full and present salvation, with power from Heaven. A part of the congregation continued there the whole day without eating or drinking, and at night, brother Rozel and brother Dorsey informed, it was equal to any work they ever saw at Camp-meeting—perhaps 50 were in distress. At Light-street at candle light, there were perhaps 20 mourners at the altar. At Old-town, where I was, there were near 100 crying for

\*Ministers of other denominations.

mercy; among the first persons who went to the altar was the Governor's daughter, who married young Mr. C——, your acquaintance. I am also told, this moment, that young James' wife is also seeking religion.—Conversions are numerous.—Last night at Old-town an extra prayer-meeting was held; from 80 to 150 were supposed to be seeking the salvation of their souls. Many "a stricken soul that left the fold, long since, with numerous arrows deeply infixed," by convicting power, has found that Jesus Christ can and does forgive sin.

The time is an awful one; the people feel it so; and it does appear to me, that hundreds more will be brought in.

The subjects are many of them heads of families. The preachers are nearly worn down; they are tired in, but not weary of the work.

### OBITUARY.

DIED, at Cornwall, Con. on the 17th ult. HENRY OBOOKIAH, aged 26, a native of Owyhee, and a member of the foreign missionary School. He was attacked about the first of January with the typhus fever, and soon brought very low, but afterwards appeared to be recovering until about ten days before his death, when he suddenly relapsed, and gradually declined until his spirit took its flight.

This youth, who was a few years since a poor ignorant heathen, has in the last years

of his life and in his death, afforded an example of the power of religion, an example worthy of a christian. He became hopefully pious 4 or 5 years since, and joined the church of the Rev. Mr. Mills, of Torrington. The evidence which he manifested of genuine piety, has been more than satisfactory to all that knew him. It was manifest particularly in his ardent desire to do something for the salvation of his perishing countrymen. For this he was preparing himself, and was anxious for the period to arrive when he should be thought qualified to go back to his native island and preach the gospel.

When he was arrested and this expectation cut off, he submitted cheerfully, and said he was willing to die if it was the will of God. The day before his death, he said in rather a mournful tone, "*I shall never more see Owyhee.*" Still he did not seem to choose, which he should prefer, to live or die? He answered, "I do not know. I desire most of all to live to do good: if it was not for this, I do not wish to live another moment." The last days of his life, when he was scarcely able to speak, he requested that his countrymen might be called in and take seats around his bed. When this was done, he addressed them in their own language, in a most affectionate and interesting manner, until he was exhausted. The subjects on which he spake were chiefly, Their obligations to



Christian friends who had done so much for them; and, the necessity of immediately preparing to follow him into eternity. He told them they had in this country neither father nor mother to take care of them, but they must make God their friend and they need not fear.

His last day in this world appeared to be his happiest.— Though he suffered, through the day, what were considered the agonies of death, there was an almost constant smile upon his countenance; this remained in a striking manner after his soul had departed. It was such an expression of joy in his last moments, that a pious friend who was his constant attendant, said that his heaven commenced on earth.

Tho' the hopes of the Christian public respecting this youth are blasted, let not the friends of Christ suppose their labour is lost. In his happy triumphant death, we are more than rewarded for all that has been done.

He has already been the instrument of accomplishing a great work. To his arrival in this country and his subsequent sobriety and piety, is to be ascribed under God, the rise of a most interesting seminary for the education of youth from foreign lands. He has also been the instrument of great interest in favour of his country.

His funeral was attended on Thursday the 17th instant, by many weeping friends, and several of the clergy in the vicini-

ty. The Rev. Mr. Beecher of Litchfield, preached on the solemn occasion from Ps. xcvi. 1, 2. It is expected that a more particular account of the death of Obookiah, will be given shortly to the public.

At Stratford, Con. Jan. 28, Rev. Nathan Birdseye, aged 103 years, 3 months and 9 days. The whole number of his descendants was 358, 305 of whom are now living. He had 12 children, 76 grand children, 163 great grand children, and 7 of the 5th generation. Of his 12 children 6 were sons and 6 daughters, a daughter was born next after a son in every instance; 9 of them are still living, whose ages added together amount to 582 years; the other three died at 47, 65 and 77. He married but once, and lived 69 years with his wife, who died at the age of 88. It is a singular fact, that of all the branches of this numerous family, not one of them has been reduced to want. Most of them are in prosperous, and all in comfortable circumstances. His funeral was attended by a large concourse of people, among whom were about 100 of his posterity. A solemn and appropriate sermon was delivered on the occasion by the Rev. Stephen W. Stebbins, from this text: *And all the days of Methuselah, were nine hundred, and sixty and nine years, and he died.*

If not so interesting to the public generally, it may be

gratifying to the numerous descendants of the deceased, who are scattered in various parts of the U. States, to mention a few further particulars concerning the life & character of their departed ancestor. He was born August 19, 1714, took his degree at Yale College in 1736. was settled as a minister at West Haven in 1742, remained in that situation 16 years, & then removed to his patrimonial estate, at Oronoque, in Stratford, where he resided until the close of his long and useful life.— After he left West Haven, he continued to preach occasionally for many years. Once in particular, when he was over an hundred years old, he officiated in the pulpit at Stratford, and his performance gave much pleasure and satisfaction to the audience. He retained his mental faculties in a remarkable manner to the day of his death; and although during the latter part of his life he was blind and deaf, yet from his accurate knowledge of ancient facts and anecdotes, and natural cheerfulness and good sense, was able to make his conversation agreeable and entertaining to the many friends and strangers who had the curiosity to visit him. Nature had given him a retentive memory, a sound judgment, which qualities were improved by much reading and reflection. It may be said of him, perhaps with as much propriety as of any other person,

that he was an honest man, and a real Christian. Venerable for his virtues, as well as years. he died as he lived, without an enemy, in the hope of a happy immortality.

### *Confidence in Divine protection*

BY ADDISON.

HOW are thy servants blest, O Lord!

How sure is their defence!

Eternal wisdom is their guide,

Their Help Omnipotence.

In foreign realms and lands remote,

Supported by thy care,

Through burning fires I pass'd unhurt,

And breath'd in air.

Thy mercy sweeten'd every soil,

Made every region please;

The hoary Alpine hills it warm'd,

And smooth'd the Tyrrhene seas.

Think, O my soul, devoutly think,

How, with affrighted eyes,

Thou saw'st the wide extended deep

In all its horrors rise!

Confusion dwelt in ev'ry face,

And fear in every heart,

When waves on waves, and gulfs in gulfs,

O'ercame the pilot's art.

Yet then from all my griefs, O Lord,

Thy mercy set me free;

While in the confidence of prayer

My soul took hold on thee.

For tho' in dreadful whirls we hung,

High on the broken wave,

I knew thou wert not slow to hear,

Nor impotent to save.

The storm was laid, the winds retir'd,  
Obedient to thy will,

The sea, that roar'd at thy command,

At thy command was still.

In midst of dangers, fears and death,

Thy goodness I'll adore;

And praise thee for thy mercies past,

And humbly hope for more.

My life, if thou preserv'st my life,

Thy sacrifice shall be;

And death, if death must be my doom,

Shall join my soul to thee

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